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INTERNATIONAL BIBLE STUDY.

December 10, 1882.——*Mark* XIII. 1-20.

For comment, see last *Guardian.*

December 17, 1882.——*Mark* XIII. 21-37.

We have still under consideration the discourse which our Lord delivered to four of his disciples, seated on Mt. Olivet, in reply to their questions about the time when the destruction of the temple was to take place. Their questions were framed in accordance with their own suppositions. They thought that the catastrophe in which the ruin of the chosen city would occur, must have a universal character. So they asked,—When shall these things be? And what shall be the sign of thy coming and of the end of the world? Our Lord's reply, like the question, is of a composite character. It speaks of the destruction of Jerusalem on the deportation of the Jews by the Romans, and it also treats of the great event more emphatically known as the coming of the Son of Man, an event yet future, and there is much in it that Christians of every age need to lay to heart.

He tells them that there shall arise false Christs and false prophets, showing signs *and wonders, having extraordinary plausibility*, so that even the elect shall be in danger of being led away by their wiles. By a false Messiah we may understand one who seeks to concentrate the attention of all Christians upon himself, as authorized to give laws to the universal Church. A false prophet is one who professes to speak to the church and the world in the name of the Lord. The history of the church is very largely taken up with the account of these false messengers and false rulers of the church. Many a long century went by when the word of the Pope was the word of God to men and the word of God was no where. These have shown what seem to the simple great signs and wonders; a wafer is converted into the body of Christ and is worshipped as Christ. Men whose fidelity is not to Christ but to a certain something they call the Church, are looked upon as eminently holy and meek and loving, and pardon is received from them as unhesitatingly as from the One who is alone competent to bestow it. Men who are guilty of murdering the true confessors of the Lord Jesus are looked upon as saintly while living and saints when dead, and some of them are worshipped to this day. Christ says that his advent in glory is not to be in any such way as that one man shall learn it from another. As the lightning that flashes across the entire firmament, so conspicuous, as the electric current which flies with its message around the globe in a minute, so universal shall be the advent of the Messiah.

"In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken." The tribulation spoken of would seem to be the great tribulation that came upon the Jews at the destruction of Jerusalem and which has followed them in a more or less aggravated form down to this century, yea, even to this year of grace (rejected) 1882. "And then shall they see the Son of man coming in clouds with great power and glory." The manifestation of the glory of Christ will be the eclipse of all that is now thought glorious, whether sun, moon or stars, or the principalities and powers of this world. Christ will be recognized by all as on the throne of the universe, invested with the glory and authority of the Father, and as coming to the judgment of those who have heard his Gospel. In clouds, perhaps clouds of angels. A cloud rather obscures that which is in it. When Jesus was on the Mt. of Transfiguration a bright cloud overshadowed him, and the voice of the Father issued from it. It was in a cloud that the glory of the Lord descended upon the tabernacle and temple. Perhaps we are to understand that the insufferable brightness of the glory of the Lord could not be borne by mortals, except for the intervening cloud. See Ez. 1. 26 28.

Christ then refers to the fig tree and the indications of approaching summer given by the softening of the branch and sprouting of the leaves; so to the people of God, the children of light, there shall be signs of the approaching day of the Lord. "This generation shall not pass till all these things be done" Some think this generation means the Jewish people. If we use it in a limited sense, we must understand that the word of prophecy has a twofold significance, referring first to the destruction of Jerusalem and secondly to the coming of Christ to judge the nations.' There are people now living that shall witness the overthrow of the Jewish nationality, a marvellous testimony to the fact that Christ has indeed ascended up on high; but heaven and earth shall pass away before the final fulfilment of my prophecies.' See 2 Peter III. "Of that day and hour knoweth no man, no, not the angels in heaven, not the Son but the Father." There are indications of the approach of that day, and they who are walking with God shall note these and be in readiness; but as for the day and hour, even the Son, in his human capacity, knoweth not. And because it is not known, all are to watch and pray that they may not be taken by surprise. There is "to every man his work" and it is in the hearty doing of this that preparation consists.

WEEKLY REVIEW.

—Arabi Pasha has had the semblence of a trial, has been sentenced to death, and the sentence has been commuted by the Khedive to one of exile. All this seems to have been cut and dried beforehand. It would not have been at all agreeable to the Sultan that his own relations with the unsuccessful rebel should be paraded before the world. So the only punishment to be inflicted upon the Egyptian rebel is that he is to have leave to travel in foreign parts for the future. He might join the ex-Khedive in Italy. Or he might come to India and find himself a hero among the Mahomedans. We hope he will not come.

—The G. I. P. R., in concert with other Railway Companies in India, will make the following concession to ministers and missionaries proceeding to Calcutta to attend the Decennial Conference: purchasers of 2nd class tickets will be allowed to travel 1st class, and purchasers of 3rd class tickets to travel 2nd class. Parties proposing to avail themselves of the concession should address the Genl. Traffic Manager.

—At the annual meeting of the Bengallee (Native Christian) Conference, a Native minister gave a new explanation of the latter part of our Lord's prayer contained in John XVII. Christ, he says, did not pray for unity, but for various blessings in order that unity might be accomplished. Unity was thus represented as an end, to be wrought out under the operation of the blessings directly prayed for. That end would be finally consummated not on earth but in heaven, on the attainment of perfect holiness.

The expression "that they may be one" occurs no less than five times in the prayer.

That they may be one, as we are. 11.
That they all may be one. 21.
That they may be one in us. 21
That they may be one even as we are one. 22
That they may be made perfect in one. 23

The leading thought here is that believers may be united with Christ and with the Father, even as Christ is united with the Father; the Saviour's will, their will; that they may be for God in the world even as Christ, in the days of his flesh, was for God. United to God they will necessarily be one with each other. Their perfection consists in losing themselves in God; all of self dying out that all of God may be in them. Thus united to the Godhead, and living only for the expression of the divine will, they will necessarily love each other with pure hearts fervently. Jesus says that the world will believe in his divine mission and submit to him as the Sent of God, the Anointed One, when it beholds this blessed unity. Which plainly shows that the consummation sought is to be witnessed here. Some of the other brethren at the above-mentioned meeting, including the Chairman, Rev. Lal Behari Day, expressed their dissent from the view that unity is only to be reached in the world to come. In one sense, perhaps, it will be a world to come; when this unity is attained it will make this to be a very different world from what it is.

—Strauss gave a hearty welcome to Darwin's exposition of Evolution, regarding it as a valuable auxiliary in the conflict of

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Atheism with Revelation. We meet with the following quotation from his writings:

Natural Science till quite recently, up to Cuvier and Agassiz, observed the different species of organic beings as inviolable limits; admitting perforce the development of varieties and domestic breeds, but declaring the evolution of one species into a really new and different one simply impossible. If this is so, then unquestionably we must take refuge in the conception of creation and miracles; then God in the beginning must have created grass and herbs and trees as well as the animals, each after its kind. Against this still essentially theological doctrine an opposition has arisen. Natural Science has long endeavoured to substitute the evolutionary theory in the place of the conception of creation, so alien to her spirit. But it was Charles Darwin who made the first truly scientific attempt to deal seriously with this conception and trace it throughout the organic world. Lamarck had already propounded the theory of evolution. But to the question of the Catechism, How does this happen? he sought a satisfactory answer, but could not find one. At this point Darwin came to the theory's assistance, and this raised it from a scientific paradox to an influential system. Even thus the theory is unquestionably still very imperfect. It leaves an infinity of things unexplained; and moreover, not only details, but leading and cardinal question. It rather indicates possible future solutions than gives them already itself. But be this as it may it contains something which exerts an irresistible attraction over spirits athirst for truth and freedom.....Vainly did we philosophers and critical theologians over and over again decree the extermination of miracles; our ineffectual sentence died away, because we could neither dispense with miraculous agency nor point to any natural force able to supply its place where it had hitherto seemed most indispensable. Darwin has demonstrated this force, this power of nature, he has opened the door by which a happier coming race will cast out miracles never to return. Every one who knows what miracles imply will praise him in consequence as one of the greatest benefactors of the human race.

The only miracles that Strauss thought it worth while to combat were those of the Bible. He combated these because they implied the truth of the system that they accompanied. Strauss hated the teachings of the Bible and sought to destroy their authority. When Darwinism arose his lungs began to crow like chanticleer, for he could not see how it was possible to reconcile a system in which one species was evolved from another, with a revelation that species were created as they are. Mr. Horace Noel, in the *Record*, speaks as follows of the words of Strauss above extracted:

This last passage is exceedingly instructive. It explains, in part at least, why the evolution theory with all its weak points has met with such a welcome. The man of science is popularly supposed to pursue his investigations as calmly and as little biassed by human hopes, fears, or wishes as a calculating machine. But here we see some at least of that class turning their longing eyes towards the land of atheism, like Virgil's crowd of spirits, longing for the further shore of the Styx, whilst Darwin with his theory acts the part of Charon in his ferry-boat. But the ferry-boat, alas! sticks fast upon a mud-bank in midstream, and the impatient philosophers leap overboard to make their way as they can to the desired land, leaving the ferry-boat to follow in due time. That men who are eager to escape from the necessity of believing in a Creator and in miracles should welcome the evolution theory as a lift in the right direction is natural enough. But those who have no wish to be landed in atheism may as well refuse to go halfway in the crazy ferry-boat, however much they may be reckoned behind the age in so doing. That God could have made the world by evolution no one denies; but whether He did so is quite another question. And to those who believe that God could make things as they are by the direct exercise of his wisdom and power, the doctrine of evolution is simply an encumbrance, obscuring like a mist, the manifestation of the Creator's glory, and casting discredit upon the Scripture; and all for the sake of doing homage to a philosopher's dream.

—The Chr. Evidence Society gleans from the newest books and periodicals, or from authors of the highest authority, paragraphs corroborative of "the truths most generally believed among us," and every month or so we are favoured with a couple of slips of such paragraphs, for which we are very thankful. The Society deserves well of the public for this labour of love.

—It is one of the startling anomalies of Mahomedism that while it professes to condemn and reprobate every thing approaching to idolatry, all Mahomedans on the face of the earth are required to bow down simultaneously every day, and direct their supplications towards a particular spot on this globe. When we reach this sacred Kebla we find a tabernacle or temple deriving its distinction from the fact that it contains a certain black stone. And the honours so profusely rendered to the Carpet in Cairo, by the British Army and the unenlightened portion of Egypt, were rendered because that carpet was destined to be extended above the black stone in the Mosque at Mecca.

—Major and Mrs. Tucker and most of their associates have left Bombay, some for N. India and Calcutta, some for Madras. Lieut. Thompson, (now Captain) is here in charge of the much diminished force that holds the fort during the absence of Major Tucker.

—The Rev. K. G. E. St. Dalmas who was for some years a missionary of the Baptist Society in the N. W. Provinces, has just arrived from England to labour in this Presidency in connection with the Anglo-Indian Evangelization Society. He will probably make his head-quarters at Ahmednuggur and visit the stations on the G. I. P. R. lines, both to the south and to the north. These are the days of which Daniel prophesied, Many shall run to and fro and knowledge shall be increased. We cordially welcome Mr. and Mrs. Dalmas to the work of the Lord in this Presidency.

—We have received a letter from Miss Wheeler of Basim, from which we take the following:

"I wish to call your attention to a very great mistake which was made in your notice of the Basim report. You quote the following: 'When the ladies left they were obliged to take nearly every thing in the house. The state of the finances added not a little to their trial in leaving; and I was looking forward with considerable pleasure to another straitened time.' In quoting this you have substituted *solicitude* for *pleasure*. You will see at a glance that this puts faith life for temporal things on quite another basis; that of *care* rather than *rest*, which is the true attitude of soul, in order to claim by faith either spiritual or temporal blessings. I am sure the blunder must have been made by your printer, whose faith possibly could not compass the idea of enjoyment in the prospect of want."

What will Miss. Wheeler think when we confess that it was our own pen that made the change? It seemed to us that there was a kind of contradiction between the word *straitened* and the word *pleasure* and we supposed that it was a typographical error. We humbly apologize and promise not to do so again.

NOTICES OF BOOKS AND REPORTS.

"Christian Conversion, or Justification, Regeneration, Adoption, and the Witness of the Holy Spirit." By S. P. Jacobs of the S. I. Conference of the M. E. Church. Calcutta, Star Press, 35 pp. 1½ as. This tractate it well fitted to be helpful. We have much pleasure in commending it to all who wish to know what the teaching of the Bible is on the points mentioned.

We are favoured with a little sheet almanac for 1883 on pasteboard, showing the incidence of the days of the week throughout the year, printed in Marathi, in the matchless style of the Columbian Press, Satara.

Report of the Society of Evangelical Missions, Geneva. This reaches us in French. This Society is a sort of auxiliary to the Basle and other Missionary Societies. By means of the Society Christians in Geneva are made acquainted with the march of events in many parts of the mission field.

"The Indian A B C Railway Guide for December, with a Railway Map of India." Published at the *Times of India* office. Published Monthly. Price 8 annas. Compiled on the principle of the English ABC Railway Guide. Five capital cities of India are taken as centres, and the railway connections shown between each one of these and all other railway towns in India. This plan has doubtless its advantages. This book is very handsomely printed.

The *Vedarthayatna*, or an attempt to interpret the Vedas. Vol. 5, September 1881. Monthly part 66. The publication of this work appears to have fallen somewhat into arrears. This portion contains Hymns 307-14 (11 17 of the 4th mandala) of the Rig Veda Sanhita. The first five hymns are in honour of Agni (Fire) and a number of other deities associated with him; the others are addressed to Indra. The sun in hymn 309 is represented as drawn by seven mighty mares; which reminds one of Phœbus and his chariot. Cow-desirer was a name given to warriors, and the object in making war was to carry off the cows of the enemy. The enlogy of the *Soma* liquor is still a prominent feature of the hymns. The hymnist (311) acknowledges the gift of two adorable horses. The prayers are all for wealth and worldly good. The English of this publication is not equal to the Marathi.

"The Purans." November, 1882. Contains a continuation of the story of the Pandvas and Kaurawas.

We have received and hope shortly to notice; "Thrift." By S. Satthianadhan, B. A., LL. B., late of Cambridge.—"Christianity; what is it? a Lecture to Educated Natives." By Rev. Robert Scott, M. A. Free Ch. Institution, Bombay. This last pamphlet is to be had (2 annas a copy) at the Tract & Book Depot, Bombay, and at the Orphanage Press, Poona.

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SATURDAY, DECEMBER 9, 1882.

DESIGN IN NATURE.

THE Rev. Mr. Rivington lately gave a Lecture at the Framji Cowasji Hall on Teleology or Design in Nature. The Lecture was reported in the daily papers at considerable length. As to its merits opinions may differ, even among those who recognize design in nature. A writer now comes forward in the *Times of India* disputing the proposition that there is evidence of design in nature. He says:

I have frequently witnessed the manufacture of artificial appliances, and by an analogy which I have never yet found to fail I argue that since all the artificial machines I have seen produced have been the product of design, these artificial things now before me are the product of design. But if I have never seen any natural things produced, I cannot reason by analogy to the origin of natural things. They may possibly be the product of design just as the artificial machines are the product of design, or they may quite as possibly be due to some other process of which I have no knowledge whatever. He will say naturally enough, If I argue from the production of many artificial things the origin of which I have witnessed, to the production of a few artificial things the origin of which I have not witnessed, I am arguing from a legitimate analogy, legitimate because from an almost universal experience it has never yet been found to fail. But if I argue from the production of *artificial* appliances the origin of which I have seen, to the production of *natural* appliances *the origin of which I have not seen*, I am arguing from an unjustifiable analogy, unjustifiable because it has been found by experience that when the subjects of an analogy present only one or a few points of likeness to each other, while they have many points of unlikeness, that the analogy fails just as frequently as it turns out to be correct. If there were a sufficient likeness between the artificial and the natural, the analogy would be probably, though not certainly, correct. As it is, the differences are wide and numerous; and the only proper analogy is from the production of many natural things the manufacture of which I have seen, to the production of other natural things the manufacture of which I have not seen. If I had seen one world produced I should have reason to argue that other worlds were perhaps produced in the same away. And if I had seen the production of a hundred worlds that were fairly representative specimens of all remaining worlds, and had found that they were all produced by the same process, I should have good reason to suppose that all other worlds were in all likelihood produced by that same process.

If human logic fails to find the evidence of a Designer, so much the worse for human logic. In the remainder of his letter the writer seeks to overwhelm us with syllozisms. Any thing can be proved by the legerdemain of syllozisms. The best reasoners the world has ever known have admitted the evidence of Design in nature. One of the best reasoners we know of was the Apostle Paul, and he tells us in the 1st chapter of Romans that creation so reveals the Creator that men are without excuse for not worshipping and serving him.

The writer above quoted says, When the subjects of analogy present only a few points of likeness, with many points of unlikeness, the analogy is fallible. But if there were no points of difference, there would be no occasion for argument at all. The points of difference are just as essential to the argument from design as the points of resemblance. If there were no points of difference between the making of a box and the making of a tree, the conclusion would be that a man made the tree. Let us look at one of these points of difference. The artisan finds a number of things, each endowed with its own peculiar and inalienable properties, and combines these so as to make of them a piece of mechanism adapted to accomplish a particular end. He is not able to bestow properties upon any thing; he simply recognizes them, and by careful study of these properties he devises the thing that he wants The watchmaker studies the properties of brass, steel, and other materials and so succeeds in making a watch. But now turn to a seed. It has, and always had, since it became a seed, certain properties by virtue of which under certain conditions it will bring forth a certain kind of grain; apart from these conditions it will produce nothing. But what are these conditions? Startling as it may seem, they take hold of the entire universe, and require the concerted action of the sun, the sky, the ocean, the revolution of the earth upon its axis, the inclination of the globe to the ecliptic, the space between the globe and the sun. They take hold upon all creation not merely as it is but as it has been from the beginning, including the geological arrangements and processes by which a soil adapted to the germination of the seed supplied, and such an inclination given to the earth's polar axis as would secure a suitable succession of the seasons. The seed hides its own properties nor can any finite intelligence possibly come to the knowledge of them, until by the concerted action of all nature, including an intelligent sower, it becomes the producer of food for man. Between the seed and the sun, the seed and the ocean, the seed and the winds, the seed and the clouds, the seed and the soil, the seed and the power that made the globe and set it revolving and inclined its axis, there exist relations that date from a period when the things that now exist began to be. A man of ordinary sense will argue that such combinations and arrangements exhibit a Mind, a Mind to whom the whole universe is subject. You interrogate the loaf of bread upon your table and it tells you of a farmer that reaped and sowed and threshed and sold, of a miller that ground, of a baker that made it into dough along with salt and yeast, divided it into loaves, subjected it to the operation of heat, exposed it for sale where your servant could find it, and thus it comes to your table to please your palate, satisfy your appetite and keep you alive. In all this there is enough of mind. And if we interrogate the stalk of grain it will tell us that there was a harmonious operation of all things by virtue of which it came into existence, and without which it could have had no existence, compelling people of common sense to recognize a divine, beneficent Mind subordinating all things to his own wondrous will.

The Scriptures tell us that the wise are taken in their own craftiness. These are they who wish to appear wise and think it necessary to know nothing that is level to the apprehension of ordinary minds, and value truth or what seems truth only as they reach it by a circumlocutory road known only to the initiated.

WHERE IS PAUL?

J. R. would have us believe that the apostle Paul is not in heaven; that the redeemed are not in heaven; that all who lived upon this earth and died continue dead; and that they recover life only when their bodies are raised again. As we do not suppose that one Christian in a thousand holds these views, we do not care to give up our space to the discussion of their scripturalness. We propose therefore to state some of the reasons why we, in common with the great body of Christ's people, consider the views of our correspondent untenable; and there we leave the matter. Our correspondent seems to think that the life of the body is the life of the individual, that the death of the body is the death of the individual until the resurrection, when the restoration of the body shall be the restoration of thy individual. The Sadducees, in denying the resurrection denied the existence of the individual after the dissolution of the body. Our Lord reminds them that God is not the God of the dead but of the living, and that Abraham, Issac and Jacob must be living, for God is a God unto them. The relation established between them and God by their faith, continues, notwithstanding the death of their bodies. Paul tells the Philippians that he was in a strait between two, which was best, to live on in the flesh, or to depart and be with Christ. This is his way of stating what takes place when the believer's breath leaves his body; he departs to be with Christ. Therefore to die would be gain, so far as he was concerned, but for the sake of the church of Christ he was willing to remain. If the alternative had been between extinction for two thousand years and a life on the earth somewhat prolonged, we cannot believe that the spirit of the Apostle would have chosen extinction. Phil. 1. 21-25. To the Corinthians Paul says, To be absent from the body is to be present with the Lord. In accordance with this, our Lord represents the beggar Lazarus as being conveyed to the heavenly banquet there to recline on the bosom of Abraham, as John leaned on the bosom of the Master at the Passover feast, while the rich man passed to the torment of hell, and his brethren occupied his fine mansion on the earth. Our Lord did not say to the thief on the cross, "Thou shalt be with me when I come into my kingdom," but "this day thou shalt be with me in Paradise." (With Christ in his divine nature.) Enoch was translated; Elijah ascended to heaven; David did not ascend to heaven; the Son of man rose again from the dead and ascended up on high. Paul certainly did not mean to deny that David was among the blessed. His was not the body that knew no corruption and then ascended to heaven. Thanks be to God who giveth us the victory (over death) through our Lord Jesus Christ.

We do not for a moment deny that Scripture specially directs our attention to the resurrection and the manifestation of Christ's glory on the earth where he suffered such things at the hands of sinners. We acknowledge that Christians of the present day make more account of the intermediate life in heaven than they do of the Day of the Lord on this earth. Nevertheless believers *have passed* from death unto life. They live forever; death has no more dominion over

them. This could hardly be said if the dying believer and the dying sinner passed alike into the same nonentity till the millenniums have spent themselves. The parallel so often drawn in Paul's epistles between the crucifixion, burial, resurrection and ascension of Christ and those of the believer, have reference to the spiritual experience of the believer, and not to the corporcal death and resurrection of the latter. "We are risen with Him."

FRIENDLY WORDS TO EDUCATED NATIVES. VIII.

(Continued.)

The miracles attributed to Christ cannot be detached from the history in which they are imbedded. Some would be glad to separate them and ignore them, accepting the *teachings* of Christ, especially the moral precepts. But it will be found that most of the teachings of the Master are inseparably connected with the miracles. It was because of the undeniable miracles performed by Christ that Nicodemus came to him and had with him the conversation reported in John III. in which we find an epitome of the leading truths of Christianity. In the 5th chapter of the same Gospel we have the healing of the impotent man, the complaint of the Pharisees because the man had been healed on the Sabbath, and the reply of Jesus at great length, bringing out many distinctive features of his teaching. In the 6th ch. we have the multiplication of the loaves and fishes, and the long discourse in the synagogue of Capernaum correcting the misconceptions of the Jews and setting forth the true significance of the miracle. The discourse of the 9th and 10th chapters sprang out of the restoration of sight to the man born blind, and the charge brought by the Pharisees because this miracle also was wrought on Sunday. Some of the most important teachings of Christ are in connection with the raising of Lazarus. The calling of the principle apostles was in connection with the miraculous draft of fishes. What led the rulers finally to determine to arrest him and make him over to the Romans, was the fact that in consequence of his miracles so many of the people believed on him. When he was presented at the bar of Herod, the latter was glad because he had for a long time heard about this wonderful person and his miracles, and hoped to see some miracle performed by him. But Jesus would not gratify him.

This leads us to remark that the miracles of Christ were not wrought for his own convenience, or to ingratiate himself with this or that person, or for the purpose of gratifying curiosity. They were wrought first as credentials, that men might have the evidence that he was from God, and (2) as a means of revealing the character of God. There is that in the miracles wrought by Christ which distinguishes them from the miracles reported in connection with every other system. We look into an account of the Greek deities, and the very first page which we open upon tells us how Bacchus, having been carried off by pirates in his sleep, awoke at sea, frightened the men on board until they jumped into the sea and were changed by him into dolphins. We open the account of Krishna and what first meets our eyes is that to save the land from being deluged he held up a mountain as an umbrella. In all these accounts we find the human imagination running riot. The character of the miracles in systems that too well betray their human origin, partakes of the character of the men who imagine them; whereas the character of the miracles wrought by Christ partakes of the character of him who made all things. Nothing is done for the sake of ostentation, or for the sake merely of exciting astonishment. The miracles are not simply abnormal exhibitions of power; they exhibit equally the divine wisdom and goodness. A very large proportion of the miracles reported in mythology are of a punitive or vindictive nature. Never was there a person that more encountered the contradiction of sinners than the Lord Jesus; yet on no occasion did he exert his power in chastising his enemies; he would not even threaten them. His miracles were in almost every instance, beneficent; miracles of healing, making men whole. Wherever he went he found men that were not physically whole; they were suffering from some disease, or were without sight or hearing, or were lame; or were lunatic, or epilectic, or pessessed; and he showed the creative power that was in him by completing the unfinished or injured work of creation.

On a certain occasion Jesus was in a house which was crowded with people who had come together from distant points to see and hear this wonderful preacher. Some of them, belonging to the class that claimed to have the control of the religious teaching of the country, were not at all friendly to the Galilean teacher and watched him narrowly to find something upon which they could found an accusation. A certain person in the same town or neighbourhood was stricken with paralysis and deprived of the use of his corporeal powers. Four neighbours offered to convey him to Jesus to be healed. They brought him on a litter. Reaching the house they found it impossible to obtain an entrance. Unwilling to lose their labour, and greatly desirous that their friend might be restored without delay, they went by an outer stairway to the top of the house, and let the bedridden man down through an aperture of the roof. Jesus did not rebuke them for their boldness, but was pleased with their faith. He said to the man "Thy sins are forgiven thee." Others saw the physical infirmity of the man, but he saw that there is something worse than physical disease, viz. the sin that separates from God. Some of his auditors thought that they now had what they were seeking, evidence of wrong teaching, blasphemy, and began to whisper to one another, "Who is this that forgiveth sins? Who can forgive sins but God only?" To prove to them that he had power on earth to forgive sins, in other words that the fulness of the Godhead dwelt in him, Jesus said to the paralytic, "Arise, take up thy bed and walk." The man did so immediately, and went forth before them all bearing his litter.

REMINISCENCES, CXCIX.

Extracts from diary kept in Bombay in 1849.

January. The following objections are made to me in the bazaar. If idols are not to be worshipped, why do you have the image of Christ in your temples? So say the Hindus to me continually. If Catholics would consider this remark of the Hindoos it would be sufficient to enlighten them as to their idolatry. Surely idolaters are good judges of what is idolatry. Catholics would never turn this people from idolatry. Mussalmans would succeed much better.

If the Christian religion is alone true, why did God create us in the Hindoo religion?

If Christianity is true, why did not God make all men Englishmen?

If Christ underwent the rite of circumcision why do you neglect it?

Is there no life in a stone? No. How comes it to grow then? How does a house grow? Men bring stones and place them one upon another; and in like manner a stone grows by additions from abroad, and not from any inward principle. But if there were life in it, it would not follow that God was in it. There is life in me, but you do not worship me.

It is not true, said a Mussalman, that Christ was born at Bethlehem. The Koran says it is not.

Why do you preach in the streets? It is forbidden in Matthew. Referring I suppose to the passage, he shall not cry nor lift up nor cause his voice to be heard in the street.

How could Christ be born without a father? is the most common of all objections. But Adam had no father.

You want to have us change our turbans for hats. These people only conceive of religion as something external.

Show us God. What is his shape, his color; his height, his breadth, what does he look like? Show us Jesus Christ.

Whereabouts in the body is the soul? If you don't know that, why do you come here to teach us?

Why do you insult us by calling us sinners? Christ is a devil, said one.

As we owe obedience to the present Governor and not to a past one, so to Mohammad and not to Christ.

If God is spiritual, how can he place Christians at his right hand in the day of judgment.

Jan. 16. Bro. French and his family sailed to day for America. In the same ship goes another missionary Mr. Brandt. Making in one year 6 that have left and 4 that have arrived.

I am like one in a net. I feel myself beset with difficulties. God has revealed unto me that there is something that hinders his blessing me. I do not know what it is, unless it be the manner of life I am leading in common with all the missionaries of Bombay. I must come into another position, put away all superfluities and be a poor man, living in the midst of the Hindoos. But I find myself hampered and bound by a thousand bonds real or imaginary. I long to be in the position in which God would have me be. As others long for fortunes or for thrones, so do I long to be bereft of the luxuries and comforts of life and reduced to privations and distresses. How greatly must I be subject to man, if I find it so difficult to carry out these desires. God keep me from hating his church; but it is an immense hindrance to me.

19th. A year this day since I landed in India. Have lived nearly 33 years, and the best that can be said of them yet is that they are years of preparation. Have not yet really begun to do the work for which I came into the world.

20th. It is a question that occupies my thoughts considerably, whether I ought not to renounce my salary, and seek to support myself in some way. It is not an absolute duty. There is no sin in receiving my support from the church. Even the apostle Paul received assistance from the churches. But the question aries, will not good follow from such a course? Would not the influence of such a course be important to the church, to ministers and to the heathen? There is reason to fear that very many ministers are influenced by the love

of filthy lucre; and as many more are liable to have such motives ascribed to them by the world, seeing that they receive large salaries, which they spend upon themselves and families. The world is enslaved to money, and the world thinks the church also is enslaved to it, and will think so just so long as by any possibility it can. I am convinced that it is of primary importance that there should be unequivocal examples of self-denial in the church, and especially on the part of ministers. In the 9th of 1st Cor. Paul labors to establish two points, first that he had a right to be sustained by the church, and 2ndly that it was right for him to renounce this right. And he uses the very strongest language to express the importance he attached to this last. "It were better for me to die than that any man should make my glorying void." He attached so much importance to it, that he would rather die than not do it. This is amazing, and shows that he had very different notions from our's concerning the best means of extending the gospel. "We suffer all things, lest we should hinder the gospel of Christ." "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." "When I was present with you and wanted, that which was lacking the brethren from Macedonia supplied." He received contributions from Macedonia but only enough to supply his absolute want. But to the Thessalonious he writes "for ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto you &c." "Neither did we eat any man's bread for nought; but wrought with labor and travail night and day that we might not be chargeable to any of you." He learn from 18th Acts, that he wrought at tent-making in Corinth, so that he could not have been *supported* by the churches in Macedonia. What he received from them was nothing more than assistance rendered on one or two occasions when his *own labor did not bring him in sufficient for* his support. He did not occupy in the eyes of the Corinthians the position of a salaried envoy, whose temporal wants were all provided for; but of a man as poor as those he came to, under the same obligation to labor as they. In Ephesus he labored in like manner, Acts 20, 34. "I have coveted no man's silver or gold or apparel. Yea, ye yourselves know, that these lands have ministered unto my necessities and to them that were with me."

THE SALVATION ARMY,

A SPIRITUALIZED REFLECTION OF THE AGE.

(Communicated.)

It has been a very common mistake with Protestants in their just condemnation of the Church of Rome to overlook the causes which led the Lord to allow His people to remain under the yoke for so many centuries. It will be seen on a careful inspection of history, that the constitution of the visible Church in all times has corresponded with the mental condition and circumstances generally of the people. The Greeks and Romans were highly civilized and most intellectual. They could never have borne the ignorant unreasoning despotism of the Middle Ages, and consequently the Romish Church in that shape did not arise till after the fall of the old Empire, and we notice in the Greek Church a far greater freedom of thought than in the Roman and a nearer approach to independence in their bishops exactly agreeing with their differing characteristics.

The people with whom the Church of the Middle Ages had to deal, were widely different, warlike barbarians valuing a man only for his strength and courage and giving benefit of clergy to every one who could sign his name. Such men may be regarded as overgrown schoolboys, and war only a dangerous game. For them a minister must lay down the law like the pedagogue. The Church of Rome then must be condemned, not for its farm of Government which was admirably adapted to the necessities of the time, but for obvious gross sins of idolatry, immorality etc. The forms of government at that time in all states were precisely similar to the ecclesiastical forms and we could, were space allowed, trace a resemblance between the unsuccessful revolts in Church and in State in anticipation of the growth of the age. In 1520, European Christendom had outgrown the school master. The Catholic Sovereigns at the time of Luther saw this close connection between Church and State, and in every country the real struggle was between Roman Catholicism and absolute monarchy versus Protestantism and constitutional monarchy. In Spain, Absolutism conquered under Philip II. and in France under Cardinal Richelieu. In the French Revolution and in the fearful disorders, which from the time of Marlborough up to the present day, have devastated Spain, we see the fruits of a victory which extinguished at once the truth of God and the lawful aspirations of an enlightened people. Even where the Reformation prevailed as in England commotions were still caused in both departments in the attempt to check the spirit of the age. In the Puritan Revolution under Charles I. the religious and political elements were clearly united, but even under Charles II. and James II. side by side with the attacks on political liberty went on the persecution of the Scottish Covenanters and the English Dissenters. So that William III was a deliverer both of Church and State.

The lesson to be drawn from this is that the Church is in every age a spiritual reflection of the age. Now the tendency of the world has been from aristocratic government to Republicanism. Even without the clear intimations of the prophetic Scriptures we may see the dreadful waves of democracy sweeping on, that in these last days shall sweep away many an ancient throne. The Christian organization that shall in some measure mitigate the horrors of that time must be wide-spread and popular and it must not despise any weapon furnished by the science of the age. It must use even the telegraph to knit the Church of the world into one vast army and give to each and all the helps of mutual encouragement and support. It must have victories for newspapers to relate. The ancient Cathedrals rising as far above the tastes and intellects of the people, as their spires do above the ground, must be abandoned to their few æsthetic worshippers and on the level ground under God's common sky, those who love our Lord Jesus in sincerity must fight shoulder to shoulder like a great republican Army, if they are to make a stand against growing infidelity and reviving Roman Catholicism. Fastidious æstheticism must not hinder us from using innocent popular airs and hymns containing Holy truths embodied in words suited to the people. If missionaries cling obstinately to the methods and usages of the time of Elizabeth they will find themselves as far in the back ground as the Roman Catholic Church. It will not long be possible "severely to let the Salvation Army alone." The more closely it is examined the more clearly is it seen to be the great evangelizing body of the future, and in the training of its converts and the instruction in the Scriptures of the great mass who do not enter the army, there is a wide field for missionaries permanently stationed. The contempt or disregard of missionaries will hinder timid Christians from helping the movement, particularly with money, so it is the bounden duty of *ministers* to give the Army a patient hearing lest haply they be found to fight against God. "He that is not with us, is against us."

R. C.

A Christian's assurance of faith, though it do not firstly flow from holiness, yet is ever proportional to his holy walking. Faith is kept in a pure conscience; sin is like a blot of ink fallen upon our evidences.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

HADES.

To the Editor of the Bombay Guardian.

DEAR SIR,—The Holy Spirit, by the mouth of Peter, tells us (Act II. 27) that, between death and resurrection, the soul of our Lord Jesus was in hades. This is in accord with what the Patriarch David had been commissioned to say, on the same subject, a thousand years before. Our Lord, himself after his resurrection says to Mary "Touch me not; for I am not yet ascended to My Father." (John XX. 17.) And, in the course of the same inspired address, the Apostle Peter, (v. 36), in proof that David was not speaking of himself, but of Christ, says "David is not ascended into the heavens." I am aware that Roman Catholism has a most profitable superstructure reared on the notion that dead men are alive; and, that the head of that church is, even now, engaged in promoting two Englishmen to the position of demi-gods, and objects of worship, in their pantheon. The lying and seducing demons who, under the direction of the Prince of the Power of the air, are now leading the children of men into their snare, also have this notion, as the only fulcrum for that lever which is lifting so many thousands into Satan's net. But we profess to take our doctrine from the word of God. If our Lord Jesus Christ did not go to heaven till after his resurrection, but rested; and if David, the man after God's own heart, has not yet entered heaven; I would like permission to ask, through your columns, that your correspondent, Mr. Norris, would give the Scriptural authority for his statement in your issue of 25th instant, concerning the Apostle Paul "The Apostle now exhibits in heaven the results of his constant religious exercises in the training school of his earthly life." I would like to know also, if Paul is now exhibiting results in heaven, what he means by telling Timothy (2 Tim. IV. 8) that he has to wait till the day of the appearing of Jesus Christ to receive his crown.

J. R.

Bangalore,
29th November 1882.

DEAR SIR,—I would like to know the opinions of your readers, if they approve of sacred Hymns being sung to worldly tunes. I have been reflecting on this matter for some time and am lost to think how such pious and zealous Missionaries could permit such a proceeding in their religious services.

Some would say why allow Satan to have the best airs? Is there not a tendency dear Mr. Editor that these worldly tunes may be sung by unconverted people to their worldly words instead of the words to which they were intended to be sung.

In permitting these worldly airs, to Hymns which are sacred, it would appear that there was some charm in the tunes and the words unnoticed thus allowing the end to justify the means, but failing to see that Christians are responsible to their unconverted brethren for the example they set them and not to be stumbling blocks in their way.

The reason I ask this is because I was very much taken aback when I heard the sacred Hymn of "What a friend we leave in Jesus" struck up to the tune of "Molly Darling." I thought was it possible that such a proceeding could be sanctioned particularly remembering that where two or three had gathered together God was present.

ALPHA.

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

A meeting of the League will (D.V.) be held on Monday next in the Y. M. C. A.

rooms Apollo Bunder at 8-30 P. M. Addresses by the Revs. Dr. Fairlank, and Mr. Henderson with an account of the "Blue Ribbon Army," and readings and music.

All are cordially invited. A well attended meeting is an encouragement.

RECEIVED for the General Building Fund M. E. Church. L. E. F. Rs. 5; E. M. Rs. 2; R. S. Rs. 2; Major G. A. F. Rs. 50; E. H. G. Rs. 4; J. W. F. Rs. 5; I F, Rs. 10; T. B. C. Rs. 5; G. E. Mc. Rs. 10.

Epitome of News.

SATURDAY, DECEMBER 2.

—We acknowledge with thanks receipt of the *Indian Railway Traveller's* Guide for December, published at the *Bombay Gazette* Office, Price 8 annas. Also, The G. I. P. R. *Monthly Guide* for December, with Time and Fare Tables. Price, 1 anna.

—Mr. O'Donnell, during a discussion in the House of Commons on the subject of Arabi Pasha's trial, gave notice that he would "ask the Secretary of State for War whether his attention has been called to the fact that in 'The Soldier's Pocketbook,' compiled by Sir G. Wolseley, it is laid down that 'the use of flags of truce may be justifiably prolonged, in order to carry out military operations without the knowledge of the enemy, and that, under many circumstances, it is advisable to make use of flags of truce to deceive the enemy' (loud Irish cheers); and if so, whether Her Majesty's Government would grant leave of absence to Sir G. Wolseley to attend the trial of Arabi Pasha, as a witness for the defence. (Laughter, and ironical cheers.)"

MONDAY, DECEMBER 4.

—*Bombay Gazette*: Orders have, we learn, been issued for the construction, immediately, of a building for the Government Central Printing Press. It is to be erected on the vacant plot of land lying to the south of the Secretariat. This will certainly be an improvement on the agglomeration of huts in Church-lane in which the Press is now accommodated, and there can, we think, be little doubt that if the present site of the Press buildings be sold, it will realize a very substantial sum of money—enough, in all probability, to meet the cost of the new structure.

—The Australian mail-steamer which arrived in Bombay yesterday brings intelligence of the capsizing of the Orient steamer Austral in Sydney Central Harbour. The vessel, it appears, was coaling and the coal being thrown in on one side caused her to overturn and sink immediately. The purser and three of the crew were drowned. The Austral now lies at the bottom of the Central Harbour, her main deck being two feet under water. She is a magnificent steamer of over 6,000 tons, and was built quite recently.

—*Madras Mail*: A Bellary correspondent writes:—"The trial of a very sensational case of forgery against Miss Milton of Bellary came to a close yesterday. The closing scene was exceedingly exciting. The court was immensely crowded. There werer present a few military officers, the Civil Surgeon; and a large number of Eurasian gentlemen. After an excellent address by the public prosecutor, the Sessions Judge Mr. Goldingham, summed up the case to the special assessors, Colonel Wright and Mr. Bhasker Row, drawing their attention to all the important points. The assessors, after a few minutes' consultation, returned a verdict of "not guilty," and remarked that the police went beyond their legitimate bounds in their investigation in this case. The Judge then observed that he heartily concurred with the assessors in their verdict, and that accused would leave the Court without a stain on her character. After pronouncing judgment, the Judge stated that he would consider any application that might be made for sanction to prosecute for perjury two of the witnesses who gave evidence against the accused.

—The *Samsher Bahadur* echoes the *Rast Gofter's* opinion, that Hindee, and not Hindustanee, should be the nanional language of India. Urdu is only a camp language, whereas Hindee, directly derived from Sanskrit, is acceptable to all clases in all parts of India.

—*Indian Witness*: At the quarterly love-feast held in the Dhurramtolla Methodist Church last Saturday evening, twenty persons were recived into the Church, one by certifiate, and nineteen from probation. Five members had died during the previous quarter. The love-feast was well attended and was unusually interesting.

—The Minutss of the Decennial Conference will be published by the Baptist Mission Press, Calcutta, at Rs. 3 a copy.

—*Missionary Herald:* Annual Donations After Death. One of the generous contributors to the several departments of the missionary work at home and abroad, who has recently deceased, left behind him provisions committed to his family and executors by which his regular contributions to each of the causes which he had delighted to sustain during his life, should continue after death for all time to come. The method he adopted was a wise one, and may be safely followed by others. He requested that a sufficient sum should be paid te each of the benevolent societies which he selected as the channels of his charity, to be set apart as a permanent fund, so that at five per cent. interest it would provide for his annual contribution. By this method his donation will go on from year to year as though he were personally living upon the earth, to one society of $250, to another of $5000, to another of $1,000, and to another of $1,250. Why should nat many others do the same? Will not the joy of the fellowship of the heavenly world be heightened by this continuous service still kept up from year to year here on earth? Who can doubt it?

TUESDAY, DECEMBER 5.

—A Warlee has been arrested at Dhanoo on a charge of killing a supposed witch. She was believed by some ignorant persons, including, it is said, the accused, to have caused the death of several children by the exercise of the evil spirit with which she was possessed. The accused is to be tried by the magistrate of the Bassein division.

—The Patel of Golwad was tried at the Tanna Sessions Court last week for the murder of a Marwadi to whom he owed about Rs. 300, and was sentenced to be hanged.

—*Times of India:* Many letters from female members of the Khedive's family were lost at Tel-el-Kebir—perhaps discreetly lost, or taken possession of by the Egyptian Government—but what documents have actually been secured by his counsel go to show that Araby has been distinctly encouraged in his career of rebellion by many who would now gladly repudiate him. The Cairo correspondent of the *Times*, speaking of the papers and documents which were available, says: "They may be divided into four classes. First, certificates of honours conferred on Araby by the Sultan; second, letters of encouragement from confidential *employes* of the Sultan to Araby; third, petitions and communications addressed by Egyptians to the Sultan through Dervish; fourth, decrees, fetwas, *proces verbaux*, establishing the participation of the great majority of Egyptians in the movement of which Araby was the head. The petitions to the Sultan in support of Araby confided to Dervish are twenty-one in number, and are of a very representative character, but they are less numerous than the documents from all parts of Egypt supporting the Mahmoud Sami Ministry, and urging Araby to defend the country.

—It is an open secret among bibliophiles that the price given by the German Government for the Hamilton manuscript was considerably more than £75,000. The real price is said to have been nearer £100,000. It is the intention of the German authorities to publish an *edition de luxe* of the famous MS. of Dante illustrated by Botticelli.

—*Times of India*: There are a Cadiz a considerable number of political prisoners who were captured during the Cuban war. Three of these men managed to effect their escape on board the British steamer Hercules, which it was known would put in at Gibraltar. The Spanish authorities telegraphed to General Baynes to the effect that three escaped convicts would arrive at Gilbraltar on the 20th August, and called upon him to apprehend them in order that they might be claimed under the Extradition Treaty. General Baynes should have orderded their detention for fifteen days, and held an enquiry to see whether their offences came under the Extradition Treaty or were purely political. Instead of this he wrote to the Police Magistrate to apprehend the escaped prisoners, and left the magistrate to deal with them as he thought fit. The Police Magistrate was unfortunately on leave, and the gentleman who acted for him seems to have ordered the Chief Inspector to surrender the prisoners to the Spanish police at once. They were, at all events, seized on board the Hercules by the English police, driven in a car to the frontier, and ejected over it in the direction of a party of Spanish police who were waiting to receive them. On the frontier there is a hundred yards of neutral ground sacred from the sentries of either nation, and on this neutral ground they were arrested. There can be only two possible explanations for the conduct of the English police and the Acting Magistrate. They were either led to suppose that the prisoners were ordinary offenders, and delivered them up in ignorance of the safeguards provided by the Extradition Treaty, or they acted in distinct connivance with the Spanish authorities.

WEDNESDAY, DECEMBER 6.

—*Ultramar*: At the session of the High Court at Goa, on the 28th November, the appeal made by Rev. Father Alvares was decided against the Archbishop, who has been intimated within 8 days to revoke his pastoral letter condemning *A Cruz*, under pain of having his property and emoluments confiscated, and the pay which he draws from the public treasury suspended. In this decision the High Court gives another proof of its impartiality and independence, thus increasing the confidence reposed in it by the people. Jesuitism, whose influence is felt even by the high Ministers of the Crown, could not, in the present instance, succeed in extending its dominion over our judicial tribunal.

—*Bombay Gazette*: The case of the murder of Corporal Low, at Agra, a couple of months since, has been carefully investigated by the Agra magistrate. Low, it will be remembered, was struck down with a stone or heavy stick while walking with his wife one evening after dark from the barracks to the local theatre, and it was at first stated that a native was believed to have struck the blow. Subsequent inquiries, however, led to the arrest of another soldier, Sergeant Henry George Indwood, and of Low's wife, the former as the murderer, and the woman as abettor of the crime. These two were on Thursday last committed for trial at the next Criminal Sessions of the N. W. P. High Court.

—A telegram from Goa states that the Governer and suite arrived there at 8 o'clock yesterday morning, and are lodged in a beautiful palace at Panjim. The Governor-General of Portuguese India received Sir James Fergusson on arrival.

THURSDAY, DECEMBER 7.

—The Str. *Thames* with English Mails left Aden for Bombay on Tuesday at 5 p. m.

—According to the correspondent of a trade journal, it is a mistake to suppose that fruit is absolutely necessary to the manufacture of preserves. He describes a visit to a large jam-producing factory, in which he found that the work was being bravely carried on without the aid of fruit at all. Jams of various kinds were being produced before his eyes —currant, plum, apricot, strawberry, raspberry, and gooseberry. Yet neither currant, plum, strawberry, apricot, raspberry, nor gooseberry was in the building. Turnips served the purposes of the fruit. The flavouring matter was extracted from coal-tar, and the resemblance to raspberry and strawberry jam was further produced by mixing the boiling compound with small seeds of some cheap innocuous herb. A common form of sugar is used, and this is the only honest ingredient of the mess. These preserves are offered as made from "this season's fruit."

—*Apropos* of the recent death of a workman through the current from the wire of a Brush arc lamp, Mr. Edison is said to have confided to the reporter of a New York paper his opinion that such accidents would continue to increase with the multiplication of wires carrying powerful currents, till some dreadful accident occurred to arouse public indignation and compel the placing of all such wires underground. In case of fire particularly, the breaking of a great number of wires which would be thrown down in inextricable confusion by the fall of a roof, might have serious results. Mr. Park Benjamin, a well-known scientific man, has called attention in New York to the fact that a stream of water from a hose-nozzle, striking a broken arc-light wire might easily serve to conduct the current through the body of the fireman who held the hose, with fatal consequences; while the cutting of such a wire with an axe, particularly if the handle of the axe were wet, might have a like effect.

—*H. E. the Viceroy arrived in Calcutta on* Saturday evening.

—The British India S. N. Company continues to add new and very fine steamers to its already large fleet. There are now building for this enterprising and successful company no less than nine new steamers of from 2,100 to 2,900 tons register. Two of these, 2,600 tons each, have been named the Billina and the Warroenga. When the remaining seven of the new batch have been launched, the B. S. I. N. Company will possess a fleet of seventy-eight steamships, with an aggregate tonnage of 137,878 tons.

—A bottle has been dug up near the beach at Agde (Hérault) containing a parchment purporting to be an acknowledgment of the receipt of five millions in bank-notes, and diamonds worth three millions, intrusted by the Empress Eugenie, on the 4th of September 1870, to M. Bassols, for delivery to her mother at Madrid. The document was to be destroyed as soon as the Countess Montijo had acknowledged the safe arrival of the consignment.

—Mr. O. H. Cromwell in the *Indian Baptist*: Anything more scandalous and imprudent than Sir Garnet Wolseley's conduct regarding the Holy Carpet, I have not heard for many a day. After that, Christian Majors, Colonels, and Generals must see that their rights are to be denied them. Evidently the British army is no place for a Christian Officer, or for a Christian Private. A Mahommedan soldier's religious scruples are to be respected; nay, his prejudices are to be pandered to. But no respect is to be shown for the scruples of Christian Officers, and Christian Privates. As Sir Garnet Wolseley's conduct has illegally robbed Christian soldiers of rights in reference to conscience and to religious neutrality, which the British coustitution and the articles of war clearly confer upon them, it is the duty of every patriot to join in a petition to Parliament with a view to prevent the repetition of such illegal acts. Christians dare not resort to violence to gain their ends, for the Bible forbids such a course. But that is just the reason why they ought to put forth the most strenuous efforts to gain their rights by legitimate means.

Friday, December 8.

—The locust plague has mostly disappeared from this Presidency.

—The *Hindu Patriot* describes the presentation of Babu Keshub Chuder Sen's "new drama Navabrindabun,', at tho house of Sir Jotendro Mohun Tagore, in Calcutta" —The object of the drama is to shoot folly as it flies, and to inculcate the purifying principles of religion in the garb of histrionic representation. The caricatures of the prevailing vices of modern Bengal were vivid and effective, and the acting was indeed of a superior order. The drinking bouts, the sad effects of drinking, the police scene, the insanity of the wife of the hero of the play, the indignation of his stammering father at the sight of Brahmo preachers, the repentance of the hero, the appearance of a hermit on the top of a hill, the tournament between Vice and Virtue, the reconciliation between the hero and his family, and the practical exposition of the New Dispensation, were all produced on the stage with great effect. All the *dramatis personæ* performed their parts admirably, and although the performance was somewhat long extending over more than four hours, the interest did not flag for a single moment. Although the object of the drama is the inculcation of the New Dispensation, it makes a strong appeal to the heart of the true Hindu—in fact, its success is greatly due to the spirit of the Hindu religion, which it has followed so largely."

—The Christmas holidays in Government offices are to extend from the 25 th instant to the 2nd January, both days inclusive.

—Some alterations in the College professorships are announced. Mr. James Scorgie acts in the third grade during the absence of Mr. S. Cooke, and Mr. M. MacMillan is promoted to the same grade during the absence of Mr. T. B. Kirkham. Mr. Arthur Barrett is appointed to act as professor of Moral Philosophy and Logic in the Deccan College, and Mr. Vaman Abajee Modak acts as Principal of the Elphinstone High School. Among other appointments is that of a Mahomedan gentleman, Mr. Ibrahim Mahomed Sayani, to act as Headmaster of the Neriad High School.

—About twenty newspapers are to be started in the French provinces advocating the claims of Prince Napoleon to the Imperial throne of France. It is said that Prince Napoleon will take up the Socialist case as a platform. The Imperial party had been divided between Prince Napoleon and his son Victor, whom the Prince Imperial named as his successor; but the tendency now is to place the claims of the father first.

—Deaths last week, 414.

—From a notice of Louis Blanc in this day's *Times of India*: "The History of Ten Years from 1830 to 1840" is the work by M. Louis Blanc, to which may with justice be attributed what share he had in the downfall of Louis Philippe. It is a review of his reign in connexion with contemporary events in Europe. The effect of this book must have been very great, and almost necessarily procured for its author a position that drew towards him the eyes of his working fellow-countrymen when the revolution of 1848 again placed in their hands the opportunity of putting men of their own choice at their head. At this time he was elected a member of the Provisional Government and it was to him and Albert Ouvrier that the working people looked for their share of the advantage the revolution was to produce.

It is to his honour that he was the member of the Provisional Government who procured the abolition of capital punishment for political offences, * * * * * * * On the downfall of the Empire he returned to France, and, though not forgotten, he has been little heard of since. He had maintained his political views with the utmost consistency, but the man who was regarded as a "mad Republican" forty years ago, found the times had changed so rapidly that he was stranded high and dry, almost among the moderate party.

Selections.

THE MATERIAL AND THE SPIRITUAL.

I. It was expedient that He should go away for the spiritual growth or faith of the disciples. They were materialists. In his absence they had not faith enough to heal the sick as he had commissioned them. They placed so much confidence in his person, that when he slept on the sea they were afraid. Jesus upbraided them for their lack of faith, assured them that they must have correct views of his kingdom, and in order to do this he must go away, he must become spiritual, that they might place their affection on him as an ever-present Comforter.

This teaching is faintly illustrated in life. The babe is not left in the cradle alone. This would not be expedient. The parents provide for it food and clothing. Then the child goes to school, to the seminary, and to the college. He is learning the lesson of self-reliance. How must the father feel while teaching this lesson? He knows the son must, soon or later, go away from home, and launch out into the ocean of life for himself, but he shrinks not from the faithful discharge of duty laid upon him. Here let me say, as the flower expands into the fruit, as the mountain rill widens into the river, so let us keep the spirit of childhood in the strength of manhood.

Laws are enforced on us in childhood before we understand the principle. Laws are the shell, the casket containing the jewel. In after years, when the jewel is set, when the principle is fixed in our nature, the law is laid aside. Let the young practice virtue under restraints, if needs be, and in age the practice will be natural. What you are at eighteen you will be at forty. When Christ went away he nailed the law of Moses to the cross, but left the morality; he took away the material form, and left the spirit. This was an expedient change. The wisdom of God is displayed in leading men along to look up to him and trust in him. Six thousand years of discipline only leave us where we can catch glimpses of the Infinite One, and of our relation to the spiritual universe.

II. It was expedient for Christ to go away that he might become universal. When he was here he was local; his personal mission was to the Jews, and few persons could gather round him. People got on the house-tops to see him; they lowered the sick into his presence; they crowded through the multitude; and Zaccheus climbed a sycamore tree to catch a glimpse of his Saviour. But when he went away, in Samaria, in Judea, in Europe, and every where, men could look up to him as an ever-present Spirit and Comforter. The North Star is such to all the people of the globe, and though the earth may be distant from its present position in space one hundred and eighty million miles, as it will be in six months, still this star will be the star of the north. So the Star of Bethlehem is ever our guide.

Go up to Pentecost and see the influence of this spiritual presence on the apostles. Once these men were materialists; now they are converted and have just conceptions of Christ's reign, and the Spirit is to them an inspiration. Peter, who denied Jesus in the presence of a damsel, who once had no faith, now is full of faith, and grandly unfolds the Lordship of Christ, and makes known the conditions of

salvation. What a change is wrought in him! Henceforth, with a boldness and zeal that persecution could not cause to falter, he ever served his Lord.

Stephen was full of the Spirit and rebuked sin, and in faith fell on death, and his spirit went up to God. Philip went down to Samaria and preached Jesus to the Samaritans. Paul was converted and went up to Athens and unfolded the spiritual nature of God, who commands all men every-where to repent, because of a judgment day in which Christ is the Judge. All of the Acts is but a record of what they endured for their faith. Under the inspiration of the Spirit they were every-where bold, and went every-where planting Jesus in the hearts of men.

III. Though eighteen hundred years have elapsed, it is expedient for us that Christ went away and sent the Comforter. We can now look up to him as an ever-present Spirit. Some talk of the coming of the spirits of their departed friends, but they cannot talk of our Lord and Saviour. In fulfillment of his promise, "I am with you," and "the Comforter will come unto you," there is one great eternal Spirit ever present with the obedient disciple. By night and by day, in the closet and in the crowd, on the land and on the sea, men can call on him with the assurance that he is an abiding spiritual presence, and a present help in time of need.

Men are tending to materialism. Houses, land, and worldly goods attract the attention, and, as a mirage, lure them on to death. Christianity, on the other hand, leads only the material body to dust, and for the spirit it points out a house not made with hands, eternal in the heavens. Christianity teaches that the converted are to receive the Spirit, that they are sealed by it, and changed by it into the image of God. I have not much confidence in any one who preaches the word-alone theory, for God is always with his word, and Christ is in the heart of every believer. I have not much confidence in that man's Christianity who goes after the material and neglects the spiritual; I have not much confidence in any man's Christianity unless he pray and fit his spirit for communion with God. The man who builds his house in the sandy bed of the river knows it must fall. Let every man build on the Rock of Ages.

That man labors in vain who does not cultivate his spirit. The student studies in vain, and the hero must end his career in dust and dismay. But he who receives Christ, and cultivates his own spiritual nature, may see God mirrored in the brook and flower and cloud and sky, and be led up in adoration to him who is separated from all materiality, and is full of universal love.

As these thoughts are now before you, let me ask you to choose the undying Jesus as your everlasting Friend and Helper. Let me urge you to follow him, not as the Nazarene, the man of Galilee, the carpenter's son, but as an ever-living, spiritual person, full of love and compassion, who will stand by you in life and death and eternity. The hopes of the world are false, but as the vine lives in the branches, so Christ lives in the Christian, and he shall never die. The Comforter has come, and Christ reigns in the hearts of men.—*Sermon by President James A. Garfield*, 1857.

UNCLEAN LITERATURE AND ITS ANTIDOTE.

Clean literature, the literature which embodies the morality and religion of the Christ, is without doubt the strongest auxiliary force of modern Christianity. It is equally certain that unclean, irreligious literature is, if not its most dangerous, yet its very potent enemy. It is almost omnipresent and is adapted to all classes of minds from the lowest to the highest and most cultured. As prepared for the former classes unclean literature is vulgar, coarse, gross and appeals to the lowest and basest passions and appetites. That which is offered to the latter is more or less elgant, esthetical or philsophic, and is addressed to the intellect with cunning plausibility. It is characteristic of all such literature to be unscrupulous, dogmatic and poisonous.

The suppression of injurious literature is an impossibility. The circulation of grossly vile books may be hindered by legal processes, but the cunning of their pubishers is so generally successful in eluding the vigilance of the friends of purity, that their suppression seems impossible. With respect to skeptical and anti-religious works, it must be admitted that their unrestricted publication is protected by public opinion. The theory of Jefferson, that "error of opinion may be tolerated where reason is left free to combat it," is universally accepted. The principle of toleration which is the ægis of the Christian press, is also the guardian of that press which is devoted to error and irreligion. It is Janus faced looking with equal favour on the evil and the good. No intelligent Christian would have it otherwise. He is too well aware that universal toleration is far less dangerous to the truth than a one-sided principle which, in the hands of a wicked or bigoted majority of the people, might be wielded with terrible effect against both liberty of conscience and Christianity.

The church must therefore accept the fact that an anti-Christian literature exists and will continue to exist until the millennium. Hence the practical question is not how to suppress, but how to counteract it. Like the frogs of Egypt, it will find its way in some form even to the parlors and chambers of Christian households. Not unfrequently it will insinuate itself into the library of the Sunday school. Not in its gross and coarse forms, certainly, but in works which, though ranking with standard literature, are nevertheless, if not anti-Christian and immoral, yet unchristian and unmoralized in that they are not conformed to Christian morals. Such books stand at the gates of our households like the wooden horse at the gates of ancient Troy apparently harmless, but enclosing thoughts and theories which are as dangerous to the Christian life as were the armed Greeks within that historic or mythic horse to the liberty of Troy.

How, then, can the church counteract the influence of such literature? An intelligent reply to this inquiry can only be given by asking another question: What gives bad literature its power over the human heart? Every one knows that all its power resides in its adaptation to quicken into some modes of sinful activity that inherent selfishness which is the fountain of every man's corruptibility. But that selfishness is never sole sovereign in a man's heart until he has deliberately resolved to serve sin for its own sake. Conscience is always near it, warning, teaching, persuading, restraining, threatening, now in thunder tones and anon in gentle whispers. The victory of conscience overthrows selfishness and establishes duty on the throne of the soul. The triumph of selfishness over conscience ruins the man. Hence the seat of the conflict between Christian truth and anti-Christian error is in the conscience. The former seeks, by duly informing the moral sense, to nurse it into victorious strength; the latter, by stimulating the appetites and passions, the pride, the self-will and the natural unbelief of the heart, aims at the subjection of the conscience to the demands of an unscrupulous, unrestrained selfishness. Hence the effectual antidote to anti-Christian literature is the creation in all classes of mind, especially in the young, of a highly-cultivated Christian conscience.

The divine estimate of moral culture is shown by the fact that law, by which the conscience gains its knowledge of sin, preceded the Gospel. And Christ himself in the beginning of His ministry set forth with wondrous force the broadest code of ethics ever given to mankind. Thus revelation recognizes the fact that the quickening of the conscience by means of thorough ethical instruction is essential to the victory of truth and grace over human selfishnesss and sin. No man values the cross until his conscience is disturbed by the hoarse voice oi the law.

Hence the antidote to unclean literature is, as we have said, high ethical culture. One instrument of such culture is a juvenile literature addressed to the consciences as well as the imaginations of the young. A book without a conscience, that is, one which ignores moral distinctions, should be refused admission to the Christian household. It is a subtle poison deadening the moral seuse by teaching the child to view human actions as having no relation to duty. Books which clearly exhibit the beauty and obligation of right action and which are steeped in ethical feeling are the only fitting books for the Christian Sunday school and household.

Another means of ethical culture is the constant and faithful exposition of the moral precepts of the Lord Jesus by parents in the household, by teachers in the Sunday school, and by preachers in thr pulpit. It is not enough that those precepts be repeated in general terms. They become common-place by mere repetition and therfore powerless. Their meaning needs to be set forth and applied with searching fidelity to the practices of men in social, commercial, political, public and private life. No vice however popular or profitable should be left unexposed and unreproved. No fallacious apologies for any species of immoral conduct should be allowed to escape the point of Christ's far-reaching principles. The whole duty of man as taught and practiced by the Redeemer himself should be unshrinkingly presented.

The relation of such culture to unclean literature is similar to that of robust physical health to the causes of disease, that is, an inaptitude to be affected thereby. As a healthy body repels the fever germ, so does an instructed, and therefore active, conscience, repel the falsehood, the moral poison of a bad book. A clear and pure moral sense shrinks with loathing from a grossly immoral book; it perceives and rejects the moral falsehood of an erroneous volume; it instinctively turns away from all writing which aims to dishonor the character of Him whose pure life is the model on which it is building up its own character.

Here then we repeat is the antidote to the unclean literature of the times. Let the church bring the ethical culture of the people up to the standard of our Lord's Sermon on the Mount, and bad books will be like blunted arrows falling upon corslets of impenetrable steel.—(N. *Chr. Adv.*)

REJOICING AND SALVATION.

One of the greatest recommendations of the Army to the wretched, and one of the greatest reproaches amongst those who think they have need of nothing is its continual merriment. The elder brother professes a very decent amount of sorrow for his poor brother—he would like to have him rescued from his disgraceful position, partly because it disgraces himself—he would really be glad to hear of some good man's picking up the wanderer and giving him a fresh start. But to have the ragged creature brought right to his house, and to have such a fuss made over the affair is quite another thing. Let the lost one be found in a quite and proper way, but don't make him prominent all at once, for how do you know but it may spoil him, and help him to go off again next week. And, above all, don't let us have this excitement, this music, this dancing and feasting over such a reclaimed scoundrel, as if it were an excellent thing to have been very bad. Don't let us have religion degraded by these exhibitions and hullabaloos. No more whirlwinds! Let us henceforth have nothing

but still small voice, three hundred and sixty-five days to the year,

Such was not the old-fashioned idea of religon. Such was not the teaching of Jesus and His Apostles. When Christ came to save the world, although it was to be done in the utmost humility, a great multitude of the heavenly host were allowed to break in upon the scene with a joyous demonstration such as was never heard before or since. When this Saviour showed His healing power, over and over again we hear of whole populations being excited by the immediae exhibition of the trophies, there were loud cries of praise to God and no doubt the prophesy that the lame should leap as an hart, was many a time fulfilled to the letter.

PIPING TIMES.

The very beginning of Christ's miracles was at a wedding feast, and the frequency with which He was found amid scenes of festivity was made a special reproach against Him. "We have piped unto you," are the words of the proverb which the Son of man employs to describe his own ministry and the whole of His arrangements, so utterly remote from the formality and solemnity of the Scribes and Pharisees must be searched in vain for one scrap of sanction to the notions of propriety in worship which have been palmed off upon the world by the subtlety of the great enemy, always so eager to make the service of God seem dull and irksome.

The Salvation Army succeeds, firstly, by taking the most careful aim at the foundation of all sorrow, the sin that brings in all the curse and darkness: and, secondly, by getting all the sin and all the sorrow swept away together and so letting all the gladness of Heaven come back again. The reason why the world is so sad is because it will not receive its Saviour. Wherever the Saviour is allowed to come the angels seem to come again with the old song of glory and peace, and goodwill, and grateful hearts echo it back again till earth and Heaven seem strongly mixed up in a joyous confusion. Let us have more and more of that.

But never forget the foundation of it all. "The voice of rejoicing and Salvation is in the tabernacles of THE RIGHTEOUS." "To the *upright*" light even in the darkness. Feasting and merriment without the presence of the King means rebellion and coming lamentation. Music and shouting without victory is the vain boasting that comes before defeat. First the battle, no matter how deadly or how long, and then as much triumph as even the Lord is pleased to give, and He delights to give it freely. First, the enduring of no matter what for His sake, and then the happiness and rejoicing of those who have endured.

Do you have as much feasting and gladness as Jesus means you to have? Do you daily overcome even as He overcame? Do you resist the devil so that he flees from you? Do you spend your time in bringing liberty and gladness to others? Surely, if you work the works of God, you cannot reap, even in this world, very largely as you sow. The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. Stand close by Jesus, through thick and thin. Hear His voice; do as He tells you, and have a wedding day and a wedding feast always and everywhere. R.

WHAT ARE THE HINDRANCES?

WHAT are the obstacles that hold back so many members of the Church from the blessing of full salvation?

For myself, I cannot doubt the fact that a leading cause of the failure lies in the fact, that there are very many in the churches who habitually live destitute of the witness of justifying grace. No one can form a proper estimate of the proportionate number who thus live, unless he has been in the habit for years of conversing with professors personally, and particularly touching their present spiritual state and prospects.

It is to be feared that there are many persons who have the care of souls who do not keep themselves informed of the spiritual health of those under their charge so as to understand with tolerable accuracy whether they are walking in the light. By a class of general questions, some general answers may be evoked that sound very well perhaps, and are well suited to quiet the conscience of the respondent.

"Are you growing in grace?"

I trust so.

"Do you love Christians?"

Yes, I love them that I think are *real* Christians.

"You pray, don't you, every day?"

Yes, I scarcely ever omit that duty.

"Are you enjoying the services in the church well now-a-days?"

Very much indeed.

These answers are sure to be entirely satisfactory to the man who should frame the questions they reply to, and of course the interview closes with the conviction in his mind, that the party catechised is a specimen of healthy and vigorous Christian life. Specific inquiries might have brought out a different class of statements altogether.

"Are you walking in the light?"

I believe I have some measure of gracious light; but I cannot say that I walk steadfastly in it.

"Have you victory over sinful tempers; such as pride, ill-will, impatience, or undue attachment to some worldly object?"

Cannot say that I have, though I sometimes greatly desire it,

"Do you find access to God in prayer?"

Not to any satisfactory degree, I confess.

"Does your heart look forward with interest to a season of private devotion, or does it regard a visit to your closet merely as a duty?"

Merely as a duty, I must say.

"Are you saved from the fear of man?"

Not fully.

Are you saved from the fear of death?

No.

"Yet your association is wholly with the people of God, your interest is in the Church, you are laboring to some little extent to lead souls to Christ, you rejoice in the conversion of sinners, and in the prosperity of the Church. You lament your own feebleness and failures, and at times long for such new measures of strength as should make you steadfast, and give you victory always. Are not these things so?"

Yes, they are so. You have described my state of mind exactly.

"Well, then, let us pray to God to help us to strengthen the things that remain and are ready to perish."

At the close of such a conversation, and of the prayer that should follow it, how far, think you, will either the questioner or the questioned be from an accurate knowledge of the spiritual position of the latter? But such conversations are not frequent; and therefore there are comparatively few who have made themselves acquainted with the inner life of the Church. For myself, I am fully convinced that the large majority of the men and women in the Church at the present time, are living where they know they are not saved from sin. Many of these have spent so much of their time in that state of darkness, that they have become accustomed to it and feel at home in it. They pace their rounds of religious duty, but do not even sigh for communion with God, or look for any inward consolations of grace, They are not in sympathy with heart-work in religion. They rest in the form, and are satisfied without any measure of the power of godliness.

Probably few of this class of persons will read this article, but if you, dear reader, belong to that class, you have doubtless felt, and have perhaps expressed no little annoyance at the series of questions and answers you have just read.

Here then, is one reason why there are so many in the Church that do not enjoy holiness of heart, namely: there are so many that do not enjoy religion enough to be convicted for it.—*Selected,*

AN UNNOTED EVIDENCE OF CHRIST'S DIVINITY.

BY REV. R. H. HOWARD.

Infinite wisdom makes no mistakes. It performs no experimeuts. It depends never upon the results of experience. Its products or fabrics are always absolutely perfect, and that at the outset. The first created specimen of any form of animal or plant life is perfection itself. Degeneration may afterwards set in. According to Hugh Miller the most perfect form of any particular species is the original one—just as it issues, so to speak, from its Creator's hand. There are certain varieties of animals and plants which as to their form of manifestation may be improved by cultivation —the divine idea or ideal being reached apparently only through the intelligent, diligent co-operating hand of man. This relates, however, to the matter of development merely. All the essential qualities or attributes of the living thing have been present with it from the beginning.

Where shall we find a more palpable manifestation of the divine in naturo than in those mysterious, inscrutable, wonderworking instincts of animals that in their case answer the purpose of reason in man? Take, *e. g.,* the instinct of a bird or of the honey-bee. Plainly the intelligence and skill manifested by these creatures must be supernal. What is the characteristic feature of this intelligence and skill? Is it not this: That not only is such intelligence and skill wonderful, but perfect? Neither the bird or bee either experiments or improves. The fabrics are perfect on the very first trial.

Now, how does Jesus Christ abide this test? We think He will be found to measure up to it completely, triumphantly. With an insight into the nature of His mission that left absolutely nothing to be desired, the moment certain signs indicated that the hour had struck for him so to do, we behold Him without the slightest faltering or misgiving going forth to deliver His message and to inaugurate His kingdom. And, now, where or when in all his public life was this great teacher ever known to withdraw or modify a word uttered or an opinion expressed? Who ever convinced him of error or confounded him in argument? Though betimes sweeping aside at one fell swoop the traditions of the elders, the maxims of the learned, the wisdom of the ages and even the legislation of time-honored Moses himself, yet this young man was never known in one single instance to reconsider a position or to essentially modify a statement made. Now in this one fact of perfection without experiment have we not, we ask, the sure mark, the unmistakable token of divinity? Is not this precisely the credential we would naturally expect to be produced on the part of one truly sent from God. No wonder the people were constantly astonished at his doctrine, saying: 'Verily, this man speaketh as one having authority," and "Never before did man speak like unto this one."—(*N. Chr. Advocate.*)

FAITH HEALING AT "BETHSHAN."

WE are desired by Mrs. M. Baxter to publish the following:—

The multitude of requests for prayer which reach us at "Bethshan" (Drayton Park, Holloway-road, N.), and which, for the most part, are couched in very similar words, makes it a necessity to write a few words to those who send them to us.

We cannot but fear that many of the writers are looking to our prayers much in the same

way as they would to a new remedy. It seems as if they were trying a new experiment; if it fail it would leave them free to try some other. Truly, we may act so with fallible means; and while seeking the advice of earthly physicians we have a perfect right if one fail to try another. But it is quite another matter when we come to God. Any one seeking to be healed by the Lord must himself take the chief responsibility of committing his case into God's hands, if he has been led by the Word and by the Spirit of God to renounce all other means, and to abandon his body to the immediate care of God. And if, in so doing, he seeks the prayers of others to strengthen his own faith, well; but if, on the contrary, he only hears, how others have been healed by faith, then thinks he would like to try the same. and wants believing Christians to trust God *for* him, and instead of him, he is altogether in the wrong. He cannot shift such a responsibility on to the shoulders of another.

We have no more power to heal the body than we have to save the soul; we can only take our needy brethren by the hand and lead them to Jesus for pardon, cleansing, power, or healing. Those whom Jesus healed when He was on earth were for the most part brought into contact with Him. They heard Him speak to them, they touched the hem of His garment, or He laid His hands on them and healed them. And the exceptions—the Centurion's servant, the nobleman's son, the Syro-Phœnician woman's daughter—were the rarer cases. The healing by the disciples was in Jesus' name, and therefore only as His representatives.

The object of our God in permitting us to be afflicted with sickness is to draw us nearer to Himself: and His object in healing us is none other than to bring us nearer still to Himself: Hence the necessity that each seeker after healing from the Lord should seek His face directly, and not through a third party. He has Himself bidden the sick to seek for healing (James v. 14-16), and Himself took our infirmities and bore our sicknesses (Matt. viii. 16, 17). We are also told that He healed all that were sick, that these words might be fulfilled. Thus the sick have every encouragement to come to Him.

Many have asked us to pray, and to *continue* praying for them. We believe that when anything is committed to God He really does undertake it; and that to continue asking Him to do it, instead of continuing to thank Him for undertaking it, is to act in unbelief. He is the same yesterday, to-day, and for ever: He cannot be untrue. Let us, therefore, when we present a petition to Him, make sure of His attitude towards us, that we may be right in our attitude towards Him.—(*Christian.*)

KEPT BY THE POWER OF GOD.

It is the privilege of all believers to be kept for Jesus through all the sorrows, temptations and trials of daily life. Kept in perfect peace, according to His promise, free from anxious care even in things pertaining to this life; from worry and fretfulness when harassed by perplexing circumstances and all seems dark and our way hedged up on every side—even then, like that calm sleeper on the Galilean lake, when the storm rages and the waves threaten to engulf our little bark, our souls may be kept in perfect peace. Kept from falling into sin; kept pure and holy amid defilement with which we are surrounded; kept as was our Master, holy, harmless, undefiled and separate from sinners; kept from dishonoring our profession by word or deed, but enabled to walk before Him in holiness and righteousness all the days of our lives. But how are we to be thus kept? We cannot keep ourselves and we are weak and prone to sin. "By the power of God." That alone can keep us. The power of temptation is strong, the strength of the worldly associations that would draw us into sin is very great, Satan is powerful and he is hard after us; his fiery dart falls upon every inflammable material, but "greater is he who is for us than all they who are against us."

True, our foes are mighty; but our God is almighty. His power can bring us safely through every difficulty; His power is infinite; He setteth fast the mountains, being girded with power;" all power belongs unto Him, in heaven or on earth, who "upholds all things by the word of His power." But how can we take hold of this power so as to be kept by it? "Through faith." Faith is the empty hand by which we take hold of the almighty power of Jesus and engage it on our side; faith not only in the power but in the willingness of Jesus to keep us. His is the omnipotence of love and it is when we believe Him to be able and willing to keep us, and so far trust Him as to place our whole being in His hand, giving up all claim to ourselves and confidently expecting to be kept by Him moment by moment that His power will be exercised on our behalf and we shall realize in our own experience the answer to our Saviour's prayer; "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are one." A glorious possibility to be kept from anxiety, fear and sin, and made one with our Saviour himself—one in love, purpose and aim—blessed and made a blessing to all around, heirs of God and joint-heirs with Christ Jesus our Lord.

But how long may we be thus kept? "Unto salvation." Not for a day or an hour or even for a lifetime, but unto salvation and how far that means is beyond the power of men or angels to conceive, for He is able to save to the uttermost.

Not for one moment need we cease to be kept by his power. A present, full salvation is our glorious privilege through Christ. Let us, then, laying our all upon that altar which sanctifieth the gift, take all the salvation the blood of Jesus has purchased for us and expect each moment that He will keep us from sinning and preserve us blameless unto His coming.—*King's Highway.*

JESUS.

Jesus! How does the very word overflow with sweetness and light and love and life; filling the air with odors like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our hopes, the charm omnipotent against all our foes, the remedy of all our weakness, the supply of all our wants, the fulness of our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our power—Jesus! our righteousness, our sanctification; our redemption—Jesus! our elder brother, our blesed Lord and Redeemer. Thy name is the most transporting theme of the church as they sing going up from the valley of tears to their home on the mount of God: thy name shall be the richest chord in the harmony of heaven where the angels and redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name and Thou hast done it by Thy works on earth and Thy glory at the right hand of the Father.—(*Dr. Bethune.*)

Miscellany.

—*N. Y. Evangelist:* Rev. Dr. Semple:

There are many instances of cure which have come to my personal knowledge, and to that of perhaps every pastor, as to others, which were evidently God's response to prayer. A minister whom I know, a brother specially beloved, after a long period of invalidism came, as it seemed, to the borders of the grave. The attending physician said he could survive but a few hours. The message was carried to a little group of Christians in a distant part of the city, who spent an hour in prayer for their suffering brother. During this hour, without any knowledge of what was transpiring in that place of earnest intercession, the physician was at the sick-bed. His mind was strangely quickened. He changed his diagnosis of the case, resorted to a radically different treatment, and God so blessed the means employed that the minister recovered, and soon after entered upon the duties of a pastoral charge. No miracle this, but a manifest answer to prayer.

Many years ago I saw an anxious mother and her attendants watching a child who was dying, as it was supposed, of membraneous croup. The physician pronounced the case entirely hopeless. The father spent the whole day in prayer, and consecrated the boy to the Gospel ministry, solemnly convenanting, with God's aid, to secure the necessary education, so far as the schools could furnish it. The child recovered, and for twanty-five years has testified to the Gospel of the grace of God. These are representive cases. Volumes of such might be written. Were not these furnished in answer to prayer? There is no ground for doubt. Christ stands, in His infinite symyathy and power, at the bedside, and wants to hear our requests. We ask, in submission to His will, and He grants the healing we seek, or bestows some greater blessing. He may never give sight to the blind. He certainly will not replace an amputated limb. But there is a wide sphere of healing which He is willing to occupy, if we will only honor His truth and trust His power.

With the blessed assurance of this, our thoughts pass into another realm, in which spiritual disorders reign, and spiritual death erects its throne. Here Christ is even more willing to manifest His power. The prayer of faith shall restore the dead. For this He will be inquired of by His people. They are His appointed intercessors. The instrument of life, His Word, is made effective only in answer to prayer. No one is converted except some one prays. The ministry is powerless unless the prayer of faith climbs the heavenly stairway, and brings the Holy Spirit down. The people in the pews do not fully realize their relation to the pulpit. If the minister is skilled in exegesis, strong in argument, earnest in appeal, faultless in rhetoric, and possessed of fair or exceptional oratorical power, they may expect his ministry to be effective, though unaided by their constant prayers. Such a ministry will accomplish but little. This may be one, and perhaps the chief reason, why there are so few conversions under the preaching of some masters in Israel. The people do not pray, and fhe Holy Ghost does not come. It is "not by might nor by power."

A few years ago the writer visited a church in a rural district, on a beautiful Autumnal morning, the crisp and yellow leaves covering a path untravelled before by him, but to many "often trod, familiar, up to God." The pastor of the church was intellectually feeble. His first application for licensure was rejected. Yet he told the "old story" in love, though in homely periods, deeply conscious that he was nothing, and that Christ was all. When I entered the simple sanctuary, at an early hour, I found it filled. The people were accustomed to spend a season in prayer before the public service. I was deeply moved by their prayers: "God bless our dear pastor; lift him above all discouragement; help him to stay behind the Cross, and preach Jesus only!" "Holy Spirit, come; clothe our pastor's words with power; breathe upon the slain; we need Thee greatly, always, now. Holy Spirit, promised of the Father, come!" Thus prayed the old men and the young, and the gates of heaven opened

above the place. The pulsations of the very air seemed to carry that great word "How much more will your heavenly Father give the Holy Spirit unto them that ask Him." For fifteen years that church enjoyed a constant revival, a normal state secured by prayer. No ministry within a radius of a hundred miles was so honored as the ministry of this humble man. "By My Spirit, saith the Lord."

—*Word and Work*:

We seldom read a more suggestive statement concerning the uncertainties of science than that which is contained in the following letter contributed by Dr. Andrew Clarke to the discussion at the Derby Congress on "The Limits of Authority and Freethought":-

"I take advantage of this hurried note to express the hope that, in dealing with the relations of science and religion, some one will point out what I have not myself seen pointed out—(1) That there is nothing absolute in the whole objective world; no absolute standard of mass, quality, or duration; that the knowledge of an absolute primitive weight of atoms is impossible; and that what we call the ordinary weight of a body is not a thing of itself alone, but a product of the body by which it is attracted, the distance between them, and the disturbances occasioned by other invisible but active forces. (2) That the assumption constituting the fundamental axiom of modern physics, that all true explantions of natural phenomena are mechanical, is incompatible with demostrated facts. (3) That the progress of chemistry is becoming more and more irreconcilable with the theory of the atomic constitution of matter. (4) That there is no law of physics, not even the law of gravitation, without great and growing exceptions, and no theory of physical phenomena, not even the undulatory theory of light, which is not becoming more inadequate to explain the facts discovered within its area of comprehension. (5) And that therefore the boasted accuracy and permanency of so-called physical laws and theories is unfounded; that very probably the greater part of the so-called axioms of modern physics will be sweept away as untenable; that the theories of natural phenomena, apparently the most comprehensive and conclusive, are merely provisional; that at present finality in this region, is neither visibly attainable nor clearly conceivable; and that after all there may be methods of spiritual verification which within their condition, scope, and use may compare not unfavourably with the methods so confidently depended upon in physical research."

Charity.—The parable of the Lost Sheep is emphatically Christian; and among Christians only, so far as I am aware, are there active agencies at work to seek and save ruined women, drunkards, criminals, the "perishing and dangerous classes." Mary Magdalene (?) did well to weep over the feet of Christ. Only Christ brought into the world compassion for her and for those like her. And for the forgiveness of enemies also, the Christian spirit, if not absolutely unique, is yet supreme. The very core of the Christian idea fitly found its expression in the words on the Cross, "Father, forgive them, for they know not what they do."—Miss F. P. Cobbe, in *Contemporary Review*, p. 759.

Rights and Privileges.—That divinest kind of charity which renounces all contest for rights, and asks not what it is *bound* to do, but what it may be *permitted* to do, to bless and serve a child of God—that charity may, I think, justly be historically named Christian.—Miss F. P. Cobbe, in *Contemporary Review* p. 759.

What in Nature can we Worship?—The futility of this so-called religion of Nature will be more clearly exposed, if we endeavour to realize mentally the effect produced by making a clean sweep of the supernatural, and leaving us simply face to face with the physical universe, ourselves being an inseparable portion of it. What, in the name of reason we ask, will them remain for us to bow down to and adore? We cannot worship the blaze of incandescent hydrogen in the sun, or the store of electrical energy in the earth, or the molecular forces of matter, or the plastic influences which mould the forms of animal and vegetable life. Neither is it possible for us to betake ourselves seriously to the deification of each other.—*Quarterly Review*, p. 437.

TELEGRAPHIC NEWS.

Paris, November 30th: The Paris papers bitterly attack England's jealous attitude respecting Madagascar.—The French Minister of Marine and Colonies has announced the introduction of a bill developing the French Protectorate over Tonquin.

London, December 1st: Mr. Trevelyan, the Chief Secretary for Ireland, replying to a question in the House of Commons last night, said that if the members of the National League continue to make inflammatory speeches, the League will be suppressed.—Mr. William Redmond is to be prosecuted, and Messrs. Davitt and Healy bound over on their good behaviour.—The British Government refuse to recognise Baker Pasha as the Commander of the Egyptian Army, but only as commanding the gendarmerie.

Constantinople, 1st: Ahmed Vefyk has been appointed Grand Vizier. Aarif has been appointed President of the Council of State. Hussein Hasni has been appointed Minister of War.—Savfet Pasha has been appointed Minister for Foreign Affairs.—The new Cabinet is Anglophile.

London, 2nd: The Procedure Bill has been finished, and the prorogation of Parliament takes place to-day.—Later.—Parliament was prorogued this afternoon by Royal Commission until 15th February. Her Majesty's speech, which was read by the Lord Chancellor, was as follows :—My Lords and Gentlemen,—The time has arrived when I am enabled to release you from your severe and protracted labours. —My relations with all foreign Powers continue to be most cordial.—Owing to the enlightened policy of the French Government, the absence of a Treaty of Commerce with Great Britain has not caused a general diminution of the Commerce between the two countries, and thus the bonds of friendship between France and England have been strengthened.—My thanks are due to my brave Army for its victorious campaign in Egypt, in which my Indian troops played so distinguished a part.—I recognise my increased obligations in Egypt, and will do my utmost to maintain International Treaties and uphold existing firmans, and will endeavour to promote the happiness of the Egyptain people by the prudent development of their institutions, and will avoid disturbing the tranquillity of the East.—I feel confident that the Powers approve of my aims and the result of my counsels.—I have reason to expect that distress will prevail in certain parts of Ireland during the coming winter. I have been greately pained at the recent murders in Dublin, but my Executive there will firmly exercise their powers for the suppressiou of crime and restoration of order. A decided improvement has, however, taken place in the general social condition of Ireland.—The Archbishop of Canterbury is rapidly sinking.—Sir Charles Dilke, replyiug to a question in the House of Commons last night, said that the Egyptian Government had applied for some British officers for the Egyptian Army, and that negotiations in connection therewith are now proceeding. —H. R. H. the Duke of Edinburgh has been raised to the rank of Vice-Admiral.—The majority of the Works Committee of the Suez Canal Company favour the proposal of the British delegates to construct a parallel Canal. The decision in the matter, however, has been postponed for one month.

Cairo, 2nd: The court-martial on Arabi Pasha has been convened for to-morrow morning.

London, 3rd: The Right Reverend Doctor Tait, Archbishop of Canterbury, died this morning.

Cairo, 3rd: The court-martial on Arabi Pasha sentenced the prisoner to death. The Khedive, however, commuted the sentence to exile.

Constantinople, 3rd: Osman Pacha and Said Pacha have been reinstated. Aarifi Pacha has been appointed Minister for Foreign Affairs, instead of Safvet Pacha, as at first announced. The cause of the change is unknown.

London, 4th: The court-martial on Araby Pacha was of a formal character. Araby pleaded guilty to the charge of rebellion. He is to be exiled outside Egypt, and will be executed should he ever return to his country. It is believed that he will reside in British territory.—The Colonial Secretary (Major-General R. S. Baynes) and the Chief Police Inspector at Gibraltar have been dismissed from their posts for surrendering three political refugees from Cuba to the Spanish authorities last month. —The Hon. Algernon Egerton, Conservative candidate, has been elected by a large majority member of Parliament for Wigan, defeating Mr. Walter Wren (Liberal).—Mr. Anthony Trollope has had a relapse.—Mr. Fawcett's illness has developed into typhoid fever.

Washington, 4th: President Arthur, in his message to Congrees, which was opened to-day, recommends the restriction of Silver coinage, a slower extinction of the public debt, and the abolition of taxes except on spirits. He also recommends large reductions in the Customs duties.

London, 5th: The *Standard* of to-day publishes a telegram from Cairo, stating that the British Government has recommended Sir Evelyn Wood to the Egyptain Government for the post of Commander-in-Chief of the Egyptain Army.—The *Times* publishes a letter from Arabi Pasha, in which he gratefully acknowledges the intervention of the British Government in his behalf, and expresses confidence in the civilizing influence of the English in Egypt.—Her Majesty the Queen yesterday opened the new Law Courts in state.—General Corfield, deceased.

London, 6th: The announcement by the *Standard* that the British Government had recommended Sir Evelyn Wood for the chief command of the Egyptain Army is regarded as premature.—It is probable that the rest of Araby's associates will be pardoned, but Sulieman Pacha will be tried by court-martial in connection with the massacres and burnings in Alexandria.—Friendly negotiations are proceeding between France and England relative to Madagascar.—A French war vessel has been ordered to Madagascar.

7th: It is stated that the French Government has declined the English proposals for the settlement of Egypt.—Sir Andrew Clarke, having completed his inspection of the British military quarters at Cairo, has left for England.—Ten per cent. of the British troops in Egypt are now sick.—Mr. Fawcett is slightly better.—The Alhambra Theatre, Leicester Square, has been destroyed by fire.—Deceased. —Mr. Anthony Trollope.—M. Louis Blanc.

PASSENGERS SAILED.

Per P and O Str *Kashgar*, 1 : additional.

For London—Col J H P Malcolmson and Mr and Mrs Burton, child, and 2 infants.
For Brindisi—Mr Joseph Soares and Mr J Lightfoot.
For Venice—Mr G Gothard.

Per P and O Str *Gwalior*, 8 :

For London—Mr and Mrs A D Saunders, 1 child, and infant, Mr Muirhead, and Capt W R Hunter.
For Brindisi—Col C Jameson, Lieut A G A Durand, Mr E Foster Webster, Major Murray, Col Goodfellow, and Col Henderson.
For Venice—Mr East.
For Malta—Mr G R Campbell.

PASSENGERS ARRIVED.

Per Str *Hispania*, 7 : from Liverpool :

Mr Gifford, Mr Thos Coaten, Col and Mrs Copeland, Mr J Douglas, Lieut Erek, Capt Gore, Mr and Mrs Gore and infant, Mr Sowell, Mr and Mrs Lumsden, Dr and Mrs B R Martin and two children, Mr A T M Connochie, Mr J Scott, Major Selgwick, Mr J S Woolley, and Mr J D L Woolridge, and deck passengers

Domestic Occurrence.

BIRTH.

Blackstock—Black Town, Madras on the 4 inst., the wife of the Rev J Blackstock of a daughter.

Subscriptions received from 2th to 9th December 1882.

W. A. Blunt, 1st December 1882, Re. 1; J. H. Irvine, 15th December 1882, Re. 1; J. L. P. Lyons, 31st December 1832, Rs. 2; Wm. Jervis, 24th February 1883, Rs. 2; H. Birdwood, 16th October 1883, Rs. 7-10; Mrs. Birdwood, England, 10th August 1883, Rs. 10-14.

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